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and spiritual world in which we live; and then to characterize briefly, but sufficiently, this new world of our day; and, finally, to indicate the influence which these convictions of our time ought to have upon theological conception and statement, especially in bringing us to a restatement of theology in terms of personal relation.

The chief "convictions of our time" calling for this restatement are: the disposition to reject all *a priori* reasoning, the recognition of the universality of law modifying our conception of miracles, the principle of evolution, the historical and literary criticism of the Bible which makes a new view of inspiration necessary, but most of all the deepening sense of the value and sacredness of the individual and the fuller recognition of Christ as the supreme person in history.

The author attempts to cover a broad range in small space, and this leads to a little indefiniteness. The plan of the book also involves some repetition. The chapter on the relation of evolution to miracles is the best in the book. The conclusions of the higher criticism are, in the main, accepted, and the author's discussion of their relation to the inspiration of the Scriptures is his best attempt at constructive work. He believes in the universal fatherhood of God and regards love as the unifying principle of the divine government. In rejecting the metaphysical conception of the Trinity as tritheistic, he comes very near making our Lord divine only in the sense of manifesting God. There is nothing in the book to show the author's thought of what a reconstructed theology should say on such fundamental subjects as sin and atonement. A restatement of theology along the lines indicated might be more difficult than at first supposed. It might also be even less adequate than the older statements to cover all the facts and satisfy the inquiring mind. We should like to see the attempt made.

CALVIN GOODSPEED.

TORONTO, CAN.

IS CHRIST INFALLIBLE AND THE BIBLE TRUE? By HUGH M'INTOSH. Edinburgh: T. & T. Clark; imported by Scribner, New York, 1901. Pp. xxviii + 680. \$3, net.

THIS volume is well bound and printed, as we should expect from its publishers and importers, and its author thinks well of its contents. In his introduction he sums up his argument and judges it. Thus:

Book II considers and examines carefully the supreme and momentous question. . . . Is Christ infallible as a teacher? As the question is a serious

one, so is the treatment of it, especially in its momentous, ultimate issues. It makes a full, strong statement. . . . It makes a searching examination and a radical exposure of the baselessness of the assumption. . . . It shows the untenableness of the idea and the absurdity of the delusion. . . . It shows the falseness and the perilousness of every theory. . . . It sets forth the sure and solid grounds. . . . Book III defines the true state of the question (*status questionis*) in its completeness with precision. In doing so whole groups of confusions and misconceptions . . . have been exposed and scorched. Opposite extremes have been avoided and refuted. . . . The path has thus been left cleared for the correct statement and the true settlement of the real issue. . . . Special and severe but richly deserved exposure is made of the persistent misrepresentation that the religious value and practical uses of Scripture are unaffected by the results of recent criticism or theories of inspiration. . . . By several outstanding examples is this made patent in such cases as Kuenen and Wellhausen, Dr. Ladd and Dr. Martineau, Dr. Samuel Davidson and Matthew Arnold, Harnack, Wendt, and Dr. Horton. . . . Book V gives the apologetic position. . . . In it the whole argument reaches its climax and consummation; and the whole elements of the controversy are massed, and marshalled, and put into contrast for the final struggle and the ultimate issue.

After this, what remains for us to add of praise? Save this, perhaps, that the author's argument is as strong as his self-esteem is merited. For example, against the assaults of the enemy there is "a threefold line of defense, each stronger than the preceding." First line, "that all the malignant ingenuity of skepticism has been baffled to make out one demonstrable error." Second line, "that it is only of the Scriptures as originally given and when properly interpreted that they predicate inerrancy; and since the originals are not now extant, it is impossible to *prove* that the alleged discrepancies or errors were in them; and, therefore, it is manifestly impossible to *disprove* inerrancy." Third line, "that there are difficulties connected with all our knowledge," and so naturally with this doctrine of inerrancy.

Anyone who desires to see these arguments and the like prolonged through 700 pages, in the style indicated by the quotations from the introduction, is advised to buy this book. The rest of us will wonder that it should bear upon its title-page the name of a firm of publishers of repute.

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